



The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr. Editor.

VOLUME I. NO. 25. NEW SERIES.

THE PHILANTHROPIST,
PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY,
N. W. corner of Main & Sixth streets,
CINCINNATI, OHIO.

JAMES BOYLE, Publishing Agent.

TERMS—Two Dollars and fifty cents in advance.—Three Dollars if not paid till the expiration of the year. Letters on business should be directed to the Publishing Agent, relating to the editorial department, to the Editor, in all cases post paid.

COMMUNICATIONS.

For the Philanthropist.
SPEECH OF REV. J. BLANCHARD,
At the Anti-Slavery Anniversary, in Granville, Ohio,
May 30, 1838.

DR. BAILEY, I have complied with the request of many of the delegates to the Anniversary of the Ohio A. S. Society, in writing out the substance, and all I can recollect of the language, of the remarks to which they so indulgently listened on the above occasion. As I had no notes except what I prepared in pencil, while listening to the important remarks of Rev. Mr. Rankin, who spoke on that evening, and as I left those in the desk where I stood, I have had to rely entirely on my memory for the substance and form of the speech: but I think those who heard me, will find here all the argument, and much of the language precisely the same as I then used.

J. B.

Resolved, That the property-holding power, by which every master holds his slave, is a sin in itself, and ought to be treated by all Christians.

MR. PRESIDENT,

Ladies and Gentlemen—Though unused to make excuses, it is due to my subject, my audience, and myself, merely to advert to some of the embarrassments under which I am called to speak to this resolution, which, since I came into the house this evening, I have been requested to offer and sustain. They are the long and fatiguing walk by which, covered with sweat and dust, I arrived in your village scarce two hours ago; after a tedious journey of some hundred and forty miles by stages: a somewhat severe cold, caught by exposure on the way; and that peculiar depression of feeling, arising from several nights past, of brief and broken rest.

But, waving these, there are impediments which interfere in the substance of the resolution and the nature of the subject. One labors under the same embarrassment when he attempts to prove the property-holding of man by man to be a sin, as he does who undertakes to show, by argument, that snow is not water, or that light is light.

But this difficulty is slight compared to that presented by the subject itself. Were I to speak on almost any other topic, I should not despair of listeners. If I were addressing you, sir, in your former judicial capacity,* in behalf of a miserable culprit in the prisoner's box, charged with the crime of murder, every ear and mind and heart would be open to catch every circumstance, and retain every argument, in disproof or in mitigation of his guilt. But because I plead the cause of some millions of innocent people, unacquainted with crime, yet chained and manacled and on trial for the worst form of imprisonment for life; bitter experience forces me to fear, that there may be hearts, even in this assembly, barred and bolted against whatever may be urged in their behalf!

Or, if my object was a Seminary or an Asylum, and my theme the intellectual wants of females, the sorrows of widows and orphans, O, how promptly would your funds flow for the dissemination of science among the future mothers of this western world, and your tears fall with contributions to cheer the gloom of the desolate, and soothe the sorrows of the bereft! But, alas! when I speak for females, in whom the fires of intellect have been trodden out by the iron hoofs of oppression; while I plead for widows whose husbands live! and in behalf of orphans whose parents live! I shame to remember that many in our lands; nay, it may be, some in this house will listen to the appeal with an averted eye, a lip of scorn, and a heart of stone! Interest and avarice and honor, go where they will, are sure of a respectful hearing; but alas! Humanity has no bribe. And when she comes from the fields of suffering and outrage, to urge her claims upon the selfish and obdurate human heart, with her naked bosom all bleeding and torn by the thorns and briars of human wrong; the most she can hope for, is to be tolerated as an unwelcome intruder, and dismissed with respectful contempt! But no. I will not believe it. I will not believe there is one that bears me with heart so callous to the feelings of Humanity, and ear so deaf to her cry, as not to be reached by her arguments, and over-convinced by truth when uttered in her behalf.

This resolution affirms the inherent sinfulness of the property-holding of men, n^t the duty of all Christians to regard and treat the practice according to its nature. This is the Alpha and Omega of the Abolitionists' creed. If this single principle—that holding or regarding human flesh as property is sin, be once admitted, all the rest will follow. It is to the dissemination of this principle he has pledged himself; for that he has suffered what in the Providence of God he has been called to suffer; and for this he stands prepared to meet what he may yet have to endure. He means to cease neither from his prayers nor efforts till all enactment of this odious principle of human flesh-holding is wiped out from all books of morals, and all codes of law, and all societies of men: thus introducing a new fundamental maxim into the science of morals, of law, and of life.

Let us be distinctly understood. We hold that there are but two classes of human relations, the sinful and the pure, the holy and unholy, the natural and the false. We hold that all right social relations as marriage, parentage, obligations in business, partnership in trade; of the employer and the employee, &c., are good and pure, because they are called for by the wants of our nature, and sanctioned by the word of God. But that all that class of fictitious and unnatural relations, concubinage, false-parentage, as of Gipsies to their stolen children, I protest against being understood as intending any thing disrespectful to our Southern brethren in the ministry, who take and keep the children of colored people; the joint concern of counterfeiters, and the mutual obligations of smugglers and thieves—we say these are wrong, and ought immediately to be broken up, solely on the ground that they have no foundation in the wants of man, and no warrant in the word of God. And the point we make is just this, that the relation created by the property-holding power belongs to this last class of unnatural and unjustifiable relations, and therefore, like them, ought immediately and forever to cease.

For we hold that any restraint upon a man's soul, not demanded by the laws of his nature or the conditions of his existence, is, in itself, intolerable grievance. No master whether one wishes to use his liberty or not; no man, no legislature has a right to put him under duress without just cause, and giving an equivalent. The public, even, has no right to curtail our natural right of locomotion while we are unacquainted of crime against society on any other terms. It has no right to put up its edict at the entrance of a bridge,

bidding us "Turn to the right as the law directs;" but that it compensates the abridgment of our natural liberty, with the privilege of passing over dry shod. A man easily wears the ties imposed on him by the relations of husband, father, friend and citizen: but unnatural restriction is as galling as the soul to the body. And the scars of the soul, like those on the body, never wear out. I may never wish to go to China, but, let no man, let no body of men, forbid my going thither till I forfeit my freedom by crime.

It is somewhere said, that a man had lived seventy or eighty years, without once leaving the ward of the city where he was born—almost never leaving the little shop where he kept. The Emperor, struck with the fact, for the sake of the experiment, forbade, by an edict, his leaving his native ward on pain of death. This brought the old man tottering to the feet of the Emperor, imploring him to take off that cruel injunction, and declaring that he had not had a moment's rest since it came to his ears! Had the old man been alone, no command was necessary to confine him to his ward; nay even to fasten him to his scanty shop. But if you invade, by unnatural impositions, the domain of the freedom of the soul, dry up the fountains of its enjoyment, and doom the contented spirit to the ceaseless piping, the wrookless restlessness of the maniac, or the quiet insensibility of the brute.

Such being our cardinal principle, set forth in the resolution I hold, you, sir, and this intelligent audience, will forgive my ardor, in supposing that your common-sense must have anticipated my argument and settled this question in advance.

Two men were alone on the earth, it is level to the meanest comprehension, that nothing could justify one in laying hold of the other as his property, which would not also justify that one in holding him. The wood, the water, the herbs, the fruit, the inferior animal, and the earth itself, he might appropriate to himself. They may become property. But if one man, may by any means, acquire a property power over another, the one thus held, may himself own a third, a fourth, a fifth, and this a sixth, the fifth a sixth, and a sixth might get possession of the first; and it might thus come to pass that God should not be left in proprietorship of a man he has made! strip of his right to require his worship, to command his services, or dispose of one single hour of his time.

Sir, the common sense of mankind has decided this question in all things respecting themselves, or the persons of their friends. They shrink from the property-holding power as the ancients shrank from that wand, whose touch transformed men into swine. If the human body was meant for a commodity, it is most assuredly right to treat it as such when it becomes a carcass; and to subvert the purposes of science and public health. But no sooner does a resurrectionist rifle a grave, and convert the dead into property for the benefit of the living, than the whole neighborhood is in an uproar. What else mean the dead-houses which I observe in your grave-yards, near every school of medical lectures? Are they not placed there to proclaim to the world the impropriety of driving a traffic, even in the forsaken bodies, the mere cast-off shells of the soul? And having thus decided, do you want argument to prove you the sin, of taking that human body while every part is intact and beating with life—the heart in gushing with the same yearning tenderness to husband, wife, father, mother, son, daughter and friend, which thrills in yours—the bosom heaving with the same immortal hopes and fears, which thrill in yours; converting it into a chattel to be hawked and sold to the highest bidder! Forbid it reason! Forbid it, Thou Most Merciful God! Nature and reason and sense command ery out it is sin! sin!! SIN!!!

But I forget. I have undertaken to prove the doctrine of the resolution—not to assume it. And I shall attempt to do that by exhibiting the effect of this property-holding power on the master, the slave, and the community.

1. The exercise of just and legitimate power, does not necessarily deprive the one that yields it; but unnatural, improper, or usurped authority always freezes the affections and petrifies the heart. And the injury done by slavery to the slave-holder, shows that slave-holding is a sin of the first degree of enormity. It cuts him off from those of good neighborhood, and that feeling of mutual obligation which is necessary to check what is tyrannical, and subdue what is malevolent in man. His daily walk being among people whom he dreads, his social feelings towards them must be repressed, and his own nature constantly violated; and as every pure and generous emotion becomes foul when stifled and stagnated, his feelings of ordinary kindness will burst out in irregular generosity, towards, perhaps, unworthy objects, while the daily tenor of his emotions is nothing but the dead selfishness of a tyrant.

The property power, vast, and from its nature uncertain, the master is situated like the religious despot, whose fear of losing his horrid ascendancy over men's souls, makes him torture their bodies. But the slave-holder's temptations to cruelty are stronger than the inquisitor's in this that the Priest, superintending his victim upon the rack, generally supposes God has authorized his horrid functions; while the slave-holder, especially the American slave-holder, is goaded to parrhesia by the consciousness that he has usurped the dreadful authority which he holds. The Bible and Declaration of Independence, will not let him deceive himself into the belief that he is doing right; and thus that uncertainty which makes the Inquisitor cruel, is, in his breast, aggravated by that conscious guilt which haunts the pillow of the Usurper. Nor is this all. As his authority is unlimited and his subjects few, he will possess the habits and inclinations of an absolute monarch, without his means to satisfy the demands of debauchery and ambition. And as the tyrants of petty states are ever most tyrannical, being driven to the exactions of avarice by the practice of prodigality, the slave-holder's condition unites the very worst circumstances which endangers the virtue of the religious Inquisitor, the Tyrant Usurper, and the legal King.

Sir, with all these influences festering on his soul; who should he not be haughty, and jealous, and cruel! Is he not a man? If his prey be human bodies, why should he not possess the fierce and remorseless passions of the Vulture, and (among his people) the retired and haughty manners of the hawk. I say not that such is the slave-holder's character, but such is the nature of his condition. Such the property-power. And I aver against the Universe, ever in the fear of its God, that a power which subjects the hordes to influence so dreadful, must involve an enormity of guilt which language can never reach. The Priest may suffer when his prerogative is safe, the Usurper unbound when his exchequer is full. But the wretched subjected to the alarms, the remorse and the vices which distract the three, can find no rest but in utter hardness of heart.

2. And now, sir, if the property-power be all this, and more, to the holders, what must it be to the slave! Having already spoken of the operation upon the soul, the wants and necessities of man, I shall not dwell, (for I have not time) on the wholesale havoc which this power makes of the humanity of the slave. But only express my astonishment, in passing, that sensible men can ever speak of a human creature being "well used," while under this property power; a condition which strips him of every immunity,

We are verily guilty concerning our brother • • • • therefore is this distress come upon us.

CINCINNATI, TUESDAY, JUNE 26, 1838.

SAMUEL A. ALLEY, Printer.

WHOLE NO. 124.

hold slaves and not sin—i. e. The naked property holding power, is not in itself, sinful.

Now, Sir, admit the sinlessness of the property power, and I will take up and justify all the details of slavery; which these gentlemen so laud themselves for condemning. Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one moment, that the property power is not sinful in itself and see how many conclusions this drags after it.

If the property power be not sinful, then it is right to take the slave's earnings without paying him wages.

I know that the Bible, and reason, and nature, have been held to sanctify and almost sanctify the wages principle.

I will not admit the sinlessness of the property power, and these gentlemen so laud themselves for condemning.

Take for granted, one

as owing labor or service to another, does not shake, but confirms the argument.

If the free states intend to continue free, as it respects negro slavery and all its concomitant evils, they must not permit that system to take one single step beyond its constitutional, legal, and present geographical boundaries. If it can break one bar of its enclosure, it will be like the unchained lion escaping from his cage—it will make war upon and destroy every obstacle that opposes its onward march. It will be insatiate until all constitutional barriers which may impede its progress shall be broken down and destroyed; we shall be unable to stay its fury, or appease its rage, or again reduce it to constitutional limits; and the consequences will be that our entire liberties will be annihilated. The evils and propensities of the slaveholding system, which I have but faintly attempted to describe, are not the workings of imagination. I draw on sober realities and solemn facts. Who in our country justified slavery during the war of the revolution? No one, who was willing to defend his country from the grasp of the oppressor, or shed his blood in defense of his liberties. Who justified the practice, or contended for its perpetual duration, at the close of that memorable contest? Not a single hero or patriot of that day. Did any one attempt to make its chains more strong, or bind its victims more securely, or enlarge its borders by any constitutional provision? No, not one. Slavery at that day was deemed so dissonant to the principles of American liberty, that none were found to render it so much respect as to insert its name, or even the word "slave," in the Constitution.

All then looked for and desired the speedy downfall of the entire system; and Congress proceeded to fix limits to its power, and rebuke its practice upon every possible occasion, as in the ordinance in the year 1787, for the government of the North-Western territory, and in subsequent acts passed after the adoption of the constitution.

But slavery flattered the pride of man, because it enabled him to extend his legitimate dominion beyond its just and rightful landmarks. It gratified his cupidity by increasing the means of enjoyment. It was adhered to, not as a political but as an individual claim, and was left subject to the power of the laws, and in that day, like all other subjects, it was freely discussed at all times and in all places without fear or restraint. But what is the condition of the country now? Slaves have increased vastly in number and the power of the slaveholder in an equal degree. The acquisition Louisian gave new impulse to this power, but it was never practically demonstrated until the application by Missouri to be admitted into the Union. It was on this occasion that the first triumph was obtained on the floor of Congress by the slaveholding power over the Constitution of the United States, as well as that of Missouri. The people of Missouri formed for themselves a Constitution in which they had given their Legislature full authority to prohibit the introduction of any slave into that state for the purpose of speculation, or as an article of trade or merchandise. When she presented herself for admission into the Union, the slaveholding power in Congress objected to the exercise of this authority remaining with her Legislators, and the final compromise was not to compel Missouri to change her Constitution, but that her Legislature by a solemn public act to be made in pursuance of a resolution of Congress, should provide and declare that the before mentioned provision in her Constitution should never be construed to authorize the passage of any law, and that no law should be passed in conformity thereto, by which any citizen of either of the states of this Union should be excluded from the enjoyment of any of the privileges and immunities to which such citizens were entitled under the Constitution of the United States. This compromise which I consider one of the darkest pages in the history of Congress, though submitted to by the people of Missouri was severely rebuked by them at the time. This was the first open step to place slavery under the provision of that Constitution which was formed for the safety and security of liberty. It assumes the principle though covertly, that man may be made property, and that a citizen, of either state, has a right to make merchandise of him as a slave, to use him in trade as a chattel, to sell him in any state in which slavery exists for the purpose of speculation, and that such state has no power to prohibit the sale. This to my mind is a monstrous principle, and at open variance with every provisions of a Constitution immolated in this compromise on the altar of slavery. The slaveholding power having thus obtained a foothold on the ramparts of the Constitution by a violation of its spirit and its letter, now claims that violation as evidence of the right itself, and boldly asserts that the Constitution recognises slavery as one of the institutions of the country, and that the right of the slaveholder to his slave is derived from that instrument. It is here the question must be met, and decided. The arrogance of the slaveholding power, in trampling down the right of petition and denying the freedom of debate, is only a consequence from this assumption of power, and is a foretaste of what we may expect when it shall have completely established itself [should it be permitted to do so] within the provisions of the Constitution. That instrument will then be no longer what it now is, the home of Liberty. It will be made its grave. This is the first great and combined interest in this country which strikes at equal rights, but all other special and local interests have the same tendency when they claim peculiar or exclusive privileges.

The monied interest is next to be feared, and whenever that or any other shall have acquired sufficient strength to induce or influence Congress to legislate for its special benefit, there will be an end to that equality of rights which the Constitution designed to establish for the benefit of all.

That our liberties are assailed, and individual as well as political rights disregarded by men in high places of power, none I think will presume to deny; but that the Union or the Constitution is yet so far endangered as to create despondency, I can by no means admit. The unnatural matter which slavery is attempting to engrave upon the Constitution, will soon be blown off by the breath of popular opinion. The remedy for all evils in the system or administration of our government is in the hands of the people, and FREE DISCUSSION, discussion without fear of the pistol of the duellist, the knife of the assassin, the faggot of the incendiary, or the still more dangerous fury of the unbridled mob,—that Free Discussion which the people must and will have, soon will work out an effectual cure. It is not in the nature of man to remain for ever deprived of his rights in a country like our own.

But Free Discussion must be practiced to produce its salutary effects. You and your fellow citizens of Philadelphia have set a noble example. Though the sectarian and bigot may exclude you from his sanctuary, and the cringing sycophant to power may shut you out from the Hall erected at your expense and consecrated to justice, yet you are not disengaged, but have again erected your own Hall for a noble purpose,—for the purpose of that Free Discussion, without which religion would languish, and liberty and justice would die. I congratulate the friends of equal rights every where on this praiseworthy effort. I trust its influence will be productive of much good to the human race. I hope that it may cross the mountains and descend the valley of the Mississippi, until free discussion shall have restored the purity of the Constitution, and the reign of righteous law. It will be then, and not till then, that the value and merit of your proceeding in this matter will be duly appreciated, and Pennsylvania will, as having furnished new evidence that she is in reality the Keystone of our

political arch, BE THEARK OF OUR POLITICAL SAFETY. With great respect, I am, gentlemen, Your obedient servant,

THOMAS MORRIS.
Joseph M. Truman,
William H. Scott,
William McKee,
Samuel Webb. Committee, &c.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, June 26, 1838.

THE CHURCH.

The Two General Assemblies.

1. The New School.—In the New School General Assembly, the memorials on slavery were referred to a special committee, consisting of Drs. Beman and Weeks, and Messrs. Chamberlain, Woodbury and Darling. This committee, of course, could not report any resolutions disapproving of the practice of buying and selling women, without treading on the toes of one at least of their own members. Accordingly, we have no doubt, prudent measures were adopted, and—the petitions were withdrawn. The proslavery New School paper exists in the result, as follows:

"Memorials on slavery were presented and put into the hands of a committee, and afterward all withdrawn. So this matter is at rest."

2. The Old School.—We learn that the Rev. Eliphalet, of the Charleston Presbytery, although always considered a New School man, remained in the other Assembly, and presented the memorial of his Presbytery for a repeal of the Act of 1818 against slavery. All we learn of the result is the following brief notice in the New York Observer:

"On Friday afternoon, the progress of the Anti-Slavery cause in the West was never in a more prosperous condition. Never before have our operations been more important; never have our prospects been so bright; never have the exigencies of the times called for so much at our hands. And yet at no time since we commenced our campaign in the West have we been so straitened for want of money. Pledges have been made, but nobody seems to think of redeeming them. Subscriptions on the Philanthropist are due to the amount of \$4000, and yet our subscribers act as if they owed us not a penny. We say it in all earnestness, we say it significantly—unless our friends come up at once, in a body, to our aid, we shall soon have to cry halt."

"Thus the church stands sentry, to hold the key of this great bastile. And those who can agree in nothing else, can unite to hush the voice of charity, when she pleads for the slave.—Emancipator.

Methodist Protestant General Conference.

We have not been able to obtain accurate accounts of what was done on the slavery-question, at the late session of this conference. The church has a paper, under the control of the General Conference, but it is published in Baltimore, and is not a free paper. It has been the uniform course of the conductors of it to suppress any thing touching slavery. Notwithstanding it was designed to be an organ for the whole church, in not a single instance, we believe, have the Northern Conferences been able to express in it their views concerning this wicked system. Their proceedings have been regularly forwarded for publication, but all their resolutions about slavery have been regularly suppressed. It is not, therefore, to be expected that a paper so gagged will be allowed to give us any information on the proceedings of their late General Conference, on the question of slavery. A childish timidity will prevent it.

We are informed, however, that the "delicate subject," was under discussion in the Conference for about a week, certain resolutions against slavery having been reported by a committee; and that finally by a compromise maneuver, the resolutions were postponed indefinitely, and the whole question referred to the consideration of the Annual Conference and primary assemblies of the people—in view of future action, or abandonment of the action upon it by the General Conference. The resolution of reference contained a proviso, that nothing in the resolve should be so construed or understood as to prevent the liberty of speaking, writing, or publishing any thing individually or collectively on the subject of slavery.

The Methodist Protestant General Conference stands on better ground than the M. E. General Conference, inasmuch as it passed no resolutions condemnatory of Abolitionism, and as it recognized formally the right of the members individually and collectively to discuss freely and fully the subject of slavery, with view to some action upon it. Nevertheless, until it shall come out plainly and bear an open testimony, we must regard it in view of its previous conduct on this subject, as giving its sanction to the system of slavery.

Church of the United Brethren.

We are glad that the Religious Telescope (published at Circleville, O.) is again unfettered. We copy from this paper the following account of the Anti-Slavery action of the Scioto Conference of the United Brethren.

We have no doubt but many of our readers are yet in suspense respecting the views which the Scioto Conference took in relation to the columns of the Religious Telescope, whether or not it should be opened in future for the reception of articles touching slavery. The following resolutions will doubtless satisfy all the conjectures that may have been entertained respecting this matter, so far at least, that the Conference acting in the fear of God, deemed it expedient as well as just, that the columns should be opened after the manner set forth in the resolutions themselves. But whether all our readers will coincide with the opinion of Conference is doubtful. But we may charitably hope, that as a body of christians—agreeing to disagree on other points, we will not suffer our dissimilar views on this subject, to create any unhappy differences among us; but in love and in humility bear the infirmities of each other, and so fulfil the law of Christ.

1st. Resolved, That we regard with painful abhorrence any attempt to justify slavery from the Bible, thereby making it a divine institution, and consequently God the author of robbery and bloodshed; and that we believe the Christian Church, the Christian community, and every benevolent institution, while they neglect the bondman of this land, oppose their own interest and morals.

2nd. Resolved, Therefore, in view of the Bible, Religion, and discipline,—that the columns of the Religious Telescope, be, and remain open for the discussion of slavery, as well as intertempore, Sabbath breaking, and every other evil of the land.

3rd. Resolved, That all our correspondents, writing for the Religious Telescope, either on moral or religious subjects, be, and are hereby admonished to guard against making hard expressions, in contradicting the assertions of others. And to endeavor at all times to manifest that spirit which best becomes the "Church of the United Brethren in Christ."

New York Methodist Conference.

We should like, if we had room, to give a full account of the proceedings of this Conference against Abolitionists. For various reasons, which it is unnecessary to mention, we were confident that the chief authorities in the M. E. Church had come to the conclusion to exterminate abolition, if possible, from their fellowship, and we were sure that, if nothing else would answer, the strong arm of power would be resorted to. The conduct of the late N. Y. Conference, therefore, did not surprise us.

"Six members of the Conference" says Zion's Watchman, "were arrested for the crime of abolition alone, and after examination before a committee and trial before the Conference, two of them were admonished and required to leave from all abolition movements, one was degraded from being a preacher in charge, and admonished one was degraded of his office as a deacon, and two were suspended from

the gospel ministry. The latter were the Rev. Charles T. True, of this city, and the Rev. David Paus, of B. Conn.

The work of extermination has begun. The New York Conference was the first to pass resolutions against abolition, it was the first Conference, and so far as we know, the only one which has required a pledge from any of its members to refrain from the subject of abolition; and it is now the first to make abolitionism a crime, for which it has suspended from the office to which the Holy Ghost called them, two pious, devout, and useful ministers of Jesus Christ. For ourselves, we are not at all surprised at the results to which our opponents have, in these cases, brought their measures. These results were obliquely hinted at by different members of the Conference, some time before the cases were decided; and even a penalty more severe than mere suspension, we were given to understand, had been contemplated by some, whose business it was to judge in the premises.

We have good reasons for saying, that similar measures are in contemplation, to be pursued by members of other Conferences. A brother, we believe from the Oneida Conference, informed a friend, just now in our office, that a similar course was contemplated in that Conference, and added, that the Rev. Luther Lee would, no doubt, be arraigned and condemned by the Conference to which he belongs!

Professor Huber, of the Wesleyan University, was refused ordination, because he was an Abolitionist, and a Utica Conventionist. As to the righteousness of the course pursued, the following New School paper exists in the result, as follows:

"Memorials on slavery were presented and put into the hands of a committee, and afterward all withdrawn. So this matter is at rest."

2. The Old School.—We learn that the Rev. Eliphalet, of the Charleston Presbytery, although always considered a New School man, remained in the other Assembly, and presented the memorial of his Presbytery for a repeal of the Act of 1818 against slavery. All we learn of the result is the following brief notice in the New York Observer:

"On Friday afternoon, the progress of the Anti-Slavery cause in the West was never in a more prosperous condition. Never before have our operations been more important; never have our prospects been so bright; never have the exigencies of the times called for so much at our hands. And yet at no time since we commenced our campaign in the West have we been so straitened for want of money. Pledges have been made, but nobody seems to think of redeeming them. Subscriptions on the Philanthropist are due to the amount of \$4000, and yet our subscribers act as if they owed us not a penny. We say it in all earnestness, we say it significantly—unless our friends come up at once, in a body, to our aid, we shall soon have to cry halt."

"Thus the church stands sentry, to hold the key of this great bastile. And those who can agree in nothing else, can unite to hush the voice of charity, when she pleads for the slave.—Emancipator.

Methodist Protestant General Conference.

We have not been able to obtain accurate accounts of what was done on the slavery-question, at the late session of this conference. The church has a paper, under the control of the General Conference, but it is published in Baltimore, and is not a free paper. It has been the uniform course of the conductors of it to suppress any thing touching slavery. Notwithstanding it was designed to be an organ for the whole church, in not a single instance, we believe, have the Northern Conferences been able to express in it their views concerning this wicked system. Their proceedings have been regularly forwarded for publication, but all their resolutions about slavery have been regularly suppressed. It is not, therefore, to be expected that a paper so gagged will be allowed to give us any information on the proceedings of their late General Conference, on the question of slavery. A childish timidity will prevent it.

We are informed, however, that the "delicate subject," was under discussion in the Conference for about a week, certain resolutions against slavery having been reported by a committee; and that finally by a compromise maneuver, the resolutions were postponed indefinitely, and the whole question referred to the consideration of the Annual Conference and primary assemblies of the people—in view of future action, or abandonment of the action upon it by the General Conference. The resolution of reference contained a proviso, that nothing in the resolve should be so construed or understood as to prevent the liberty of speaking, writing, or publishing any thing individually or collectively on the subject of slavery.

The Methodist Protestant General Conference stands on better ground than the M. E. General Conference, inasmuch as it passed no resolutions condemnatory of Abolitionism, and as it recognized formally the right of the members individually and collectively to discuss freely and fully the subject of slavery, with view to some action upon it. Nevertheless, until it shall come out plainly and bear an open testimony, we must regard it in view of its previous conduct on this subject, as giving its sanction to the system of slavery.

Whether the M. E. Church succeed or fail in securing peace by such despotism, one thing is certain—it is gaining popularity—but such popularity! Stone's Commercial praises it—the New York Gazette praises it—the Cincinnati Whig approves—and now we think of it, the proslavery Republican of this city re-published some months ago, with laudatory comments, that part of the celebrated Pastoral Address of the Bishops, which relates to Abolitionism. The praise of such papers is condemnation. Popularity among mobocrats and pro-slavery folk is enough to make any church tremble for its purity. "We unto you when all men shall speak well of you."

The following is a sample of the compliments this church may expect for a little while.

"The Methodist Conference, now holding its annual session in this city, has done an act that entitles it to the gratitude of the country, and one that might well be imitated by all other ecclesiastical bodies. Some of the clergymen of that church have been inoculated with the abolition virus, and joined the zealots of other sects in ministering to the country for the purpose of producing trouble and disquietude in the land, by agitating this last and worst disease of Satan. The Conference has taken up the case with a spirit that does it honor, and disciplined some of those who have but partially engaged in the mischief. Others who have been more active and open in departing from the legitimate christian duties assigned to them have been suspended. It is to be hoped, that, in this case, the spirit of abolition, as a hatred of all that is good and true, will be overruled by the spirit of christianity, which is the spirit of the gospel.

"The Methodist Conference, now holding its annual session in this city, has done an act that entitles it to the gratitude of the country, and one that might well be imitated by all other ecclesiastical bodies. Some of the clergymen of that church have been inoculated with the abolition virus, and joined the zealots of other sects in ministering to the country for the purpose of producing trouble and disquietude in the land, by agitating this last and worst disease of Satan. The Conference has taken up the case with a spirit that does it honor, and disciplined some of those who have but partially engaged in the mischief. Others who have been more active and open in departing from the legitimate christian duties assigned to them have been suspended. It is to be hoped, that, in this case, the spirit of abolition, as a hatred of all that is good and true, will be overruled by the spirit of christianity, which is the spirit of the gospel.

"Resolved, That as the sense of this Conference, that any of its members, or probationers who shall patronize Zion's Watchman, either by writing in commendation of its character, or procuring subscribers, or by collecting and remitting monies, shall be deemed guilty of indiscipline, and dealt with accordingly."

Well, what of this?

"Yes, WATCHMAN, yet thy banner flying, Streams like the thunder storm against the wind, Thy trumpet voice, louder and undying; Louder, and louder still, the tempest leaves behind."

CIRCULARS TO SOCIETIES.

Our friends will remember the circular we addressed to the Anti-Slavery Societies in the state, requesting information concerning their numbers, officers &c. Up to this time we have received returns only from one hundred and twenty societies more or less. Now we do not intend to rest until pretty well assured that all have reported. To facilitate this business, we solicit answers only to the following questions.

1. When was your Society formed?

2. Who is the Corresponding Secretary, and what is his post office address?

3. What is the present number of members, and what the increase during the last year?

If the secretary of any society should neglect answering these inquiries, we hope some one of the members will answer for him. It will be understood that the request is made only of those societies that have not yet reported. It is our desire to make out as soon as possible a list of all the societies in the state and publish it. Such a list is important on many accounts.

A copy of our annual report for this year, will be sent to every society that has reported, or may report.

We solicit attention to the following fact.

Out of 300 societies in the state, only 40 have yet pledged any thing to sustain our operations during the coming year,—not quite one seventh of the whole number. Do the two hundred and sixty unpledged societies intend to do nothing in the way of raising funds? Are they willing that the forty societies that have so generously come forward to help the cause should bear the whole burthen of its support? Not if they are, what they profess to be, good abolitionists; not if they have a genuine abolition-conscience. Let such societies assemble at once, and tell the executive committee how far they will aid them; or, if they can raise money on the spot, let them forward it: it will be still more welcome. There ought to be no delay in this matter, for the committee are already crippled for want of money.

PLEDGES.

We have good reasons for saying, that similar measures are in contemplation, to be pursued by members of other Conferences. A brother, we believe from the Oneida Conference, informed a friend, just now in our office, that a similar course was contemplated in that Conference, and added, that the Rev. Luther Lee would, no doubt, be arraigned and condemned by the Conference to which he belongs!

Professor Huber, of the Wesleyan University,

was refused ordination, because he was an Abolitionist, and a Utica Conventionist. As to the righteousness of the course pursued, the following New School paper exists in the result, as follows:

"Memorials on slavery were presented and put into the hands of a committee, and afterward all withdrawn. So this matter is at rest."

TO ABOLITIONISTS IN OHIO.

The Anti-Slavery cause in the West was never in a more prosperous condition. Never before have our operations been more important; never have our prospects been so bright; never have the exigencies of the times called for so much at our

